Druidic Teachings

by

D. JEFFREY WILLIAMS

"I hope much from this banding together of our Keltic brethren in Wales, for they have a special culture of their own, and a form of the 'narrow ancient way' from Druidic sources which should add a valuable ray of light to our ever-widening knowledge."

The late DR. ANNIE BESANT, in
"*The Theosophist*," December, 1922.

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Foreword by Mrs. J. RANSOM,
General Secretary, The Theosophical Society in England.

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FOREWORD.

Mr. Williams has done more than a service to us all in presenting us with this outline of the past as represented by the religion and philosophy of the Druids, those old saints and wise teachers and rulers of early Britain. Too long have they been relegated to the realm of half-myth. Here they are pictured before us in their authentic dignity and power. What fine peace-makers they must have been!

One sees that under the Druids ancient Britain was not a land of savages, woad-painted and clad in rough skins, but an orderly society wherein sciences were already respected, song was true, and that deep tranquility, which still lingers in country places, was inculcated.

What more poetic than the beautiful fragment describing creation found on p. 9. And that these Druids were psychologists as well as all else, and knew the inner movements of consciousness and their worth and spoke accordingly, is readily seen. Turn to the Triads and observe carefully their clear syntheses and analyses of thought, emotion, and action.

Mr. Williams gives us a taste for Druidic beauties and history, and perhaps may be persuaded to give us more.

JOSEPHINE RANSOM.

London, 1934.

DRUIDIC TEACHINGS.

In the *"Times"* of March 10th, 1934, there appeared an article by Mr. Gerald Hayes under the title of "Bardic Harmony: Ancient Music of the Harp." The article referred to the recitals to be given by Mr. Arnold Dolmetsch at which he was to perform some of the Harp Music of the Celtic Bards, and in the first paragraph the writer suggested that a preliminary hearing of these events "may inaugurate a reconstruction of musical history more drastic than anything hitherto imagined."

The article went on to say that the music dated from before the eleventh century—at which period it was codified—and that it was unlike all other recorded European music before the end of the sixteenth century. In an interesting sentence describing the music itself, the writer says: "The melodic line appeals immediately to the modern ear and it is rich in chromatic colour and dramatic effect. The harmony is firmly tonal, but, in addition to the usual chords, every sort of combination of notes is used, often as unorthodox as in our very modern composers; yet the most unusual chord is unfailingly resolved, sometimes through a complex ornament, showing that the whole structure was based on a strictly logical tradition."

Reference is made in the article to the seventh-century British king, Cadwallader, who mentions "—at all events by name—one of the very pieces that Mr. Dolmetsch has in his programme." It is also claimed that this music, though having some common ground with Irish harp music, is different in its notation from the Irish music, at any rate, as preserved in the sixteenth century Beaufort manuscript. Traces of resemblance have been found, by the way, between the early Irish notation and that of the early Greeks.

Perhaps it might appear somewhat strange that one should commence to write on Druidic teachings with these references to the early Bardic Music of Wales? On the other hand, perhaps it may serve as a preface to a consideration of the ancient culture of these islands? It may be that a reconstruction of other kinds of history besides that of musical history, and an equally drastic one, may prove to be necessary?

Generally speaking, I think, we associate the Druids with some vague kind of priesthood who cut down mistletoe, worshipped under oak trees, and were responsible for the performance of human

sacrifices. The Druids may have had something to do with oak trees in some ways. The Welsh name for Druid, i.e., *Derwydd*, may possibly be derived from *"der"* and *"gwydd"*—the former from the word *"derw"* (oak), and the latter, *"gwydd,"* meaning both wood, in the general sense of the word, and a wood, or also, knowledge or wisdom. (The Welsh word for science is *"gwyddoniaeth,"* having as its root, *"gwydd"*.)

As to the alleged human sacrifices, it may be said at once that all the evidence for these having been performed by the Druids has been derived from Roman historians, and probably recorded at a time when the Roman fought against the people of this country. There is no evidence in the Welsh traditions of anything of the kind, so far as I can see. It was interesting to find in one of George Moore's delightful books—I think it was the first of the "Hail and Farewell" series—that A. E. (George Russell), the great Irish poet and writer, also maintained that all the evidence for human sacrifices on the part of the Druids came from Roman, and, therefore, from enemy sources, and that there was no trace of such a tradition in Ireland.

Having mentioned Ireland, I may say that I shall, in the main, confine myself in this pamphlet to the traditions found in Wales, and in the Welsh Triads, in regard to what I shall say about the Druids and Druidism.

CAESAR AND THE DRUIDS

Caesar gives us an interesting account of the Druids in Gaul. He tells us that all the nobles and men of dignity in Gaul were among the Druids; that they were the law-givers and priests; that the caste was not hereditary; that the Chief Druid was elected; that they believed in the immortality of the soul and the doctrine of reincarnation, and were learned in astronomy, astrology, and in the natural sciences and arts.

Among other interesting things, Caesar tells us that the Druids held aloof from war, and did not pay taxes; they were, he said, excused military service and exempt from all liabilities. In the schools of the Druids were learned by heart a great number of verses, and therefore some pupils spent twenty years under instruction. Caesar also said that they thought it improper to commit these utterances to writing, although in their public and private accounts they made use of what he called Greek letters.

In a recent book by Mr. T. D. Kenrick, called *The Druids*, it is definitely stated that "the immediate interest of Caesar's description of the Druids lies in his emphasis on their political and judiciary functions." He also maintains that "it is scarcely an exaggeration to say that before the clash with Rome the Druids must have very largely controlled the civil administration of Gaul."

THE DRUIDS AS CIVIL ADMINISTRATORS.

Both Caesar and Cicero mention a "noble-minded Aeduan" who was an acknowledged ruler in a part of Gaul, called Aedua, and who was a member of the Druidic Order. This ruler, who was called Divitiacus, was a friend of both Caesar and Cicero, and was said to be a "politician and diplomatist of established reputation throughout the whole of Gaul." It was, in fact, an important diplomatic mission that took him to Rome on the occasion when he was the guest of Cicero and is supposed to have discussed divinations with Tully. Caesar's own account of the man showed him to be, in the words of Mr. Kendrick, "a trusted Keltic nobleman, sagacious in strategy, eloquent in debate, who was incessantly occupied in the difficult domestic problems of Gaul: and when we add to this picture Cicero's testimony as to his religious calling and to his knowledge of Druidic lore and methods of augury, we seem to find ourselves confronted in this man with a forerunner of the great political priests of history. At any rate (concludes Mr. Kendrick), we are compelled to enlarge our ideas of the Druidic functions, so as to include the practical administration of government with the necessary liberty of movement and freedom from priestly duties."

It is interesting to note that Mr. Kendrick, in his book, does not favour what is said about the Druids in the tradition of either the Welsh or the Irish people. He relies, almost entirely, for his evidence on Roman and classical writers. If only for purposes of comparison, perhaps, it may be well to give some idea of the functions of the Druids as they are given in the Welsh Triads. It will be remembered that Caesar said that Britain and not Gaul was the real home of Druidism, and we shall, therefore, not be surprised if certain similar features are emphasised.

THE BARDIC ORDER

The group of important Triads that deal with the political and economic life of the Druidic period tell us, first of all, that the Bardic Order, as it should be more correctly called, was divided into three main departments. First, there were the Primary or Chief or Ruling Bards; secondly, there were the Ovates, who were the scholars and sages; and thirdly, there were the Druids, who were the teachers and administrators in the province or territory in which they were placed.

One Triad states the purpose or object of the Bardic Order, as follows:

> "The principal function of the Bards of the Isle of Britain are: To maintain the memory (or record) and teaching of peace, truth and justice, in a country; to bestow praise upon the good; and to bestow dispraise upon the bad; and all this by means of *Awen* (or inspiration) from God."

Another Triad says more briefly that "the three main duties of the Bards were: To make a country inhabitable; to civilise a nation, and to improve sciences." Three things regarded as essentials by the Druids in any social life were education, agriculture and metalcraft.

As to the question of military service from which the Druids were exempt, according to Caesar, we find that the Triads are emphatic, as shown by the following examples and quotations from *"Barddas."*

> "Three privileges of a Bard: Free passport in whatever country he may travel; that no weapon be borne against him in whatever place he may be; and that his word be paramount in respect of the sciences in whatever place he may be."
>
> "They (the Bards) are not to bear a naked weapon in the presence of, or against anyone; and it is not lawful for anyone to bear a naked weapon where there is a Bard. Nor is it lawful for him (the Bard) to bear arms."
>
> "Three things forbidden to a Bard: To bear arms of war; to bear a wrong pedigree; and to introduce falsehood into his vocal song."
>
> "Three things indispensable in a Bard: Peotical *Awen* (or inspiration); the Sciences of Bardism; and the qualities of such as lead harmless lives."
>
> "Three primary laws enjoined upon a Bard: That he should keep his word; that he should keep his secret; and that he should maintain peace and tranquility."

Before passing on to consider the Bardic Order in more detail, it might be useful to note the place and function of the Druids in the government of a country, according to the Triads. One Triad says that the rulers of a country are: a Bard, who is the teacher of ennobling sciences and is responsible for the education of a country and nation; a Judge, who administers justice and law for the sake of order and peace in a country and nation; and a Lord, that is, a king or prince of a territory, who is guardian and protector, for the sake of defending country and nation. A Lord, a Bard, and a Judge, were "lawfully privileged," even though they may be aliens and strangers. It is also said that the Bards were entitled to five free acres, or, in lieu of these, a plough penny or spear penny.

Membership of the Three Departments of the Bardic Order was conferred after a period of discipleship and the obtaining of what might be equivalent in some respects of academic qualifications or degrees. The moral, as well as the intellectual tests seem to have been severe, and there are strong traditions that the Bards were non-flesh eaters. The Robes of the Chief or Primary Bard were said to be white, those of the Ovates to be green, and those of the Druids to be blue.

Novitiates or neophytes wore jewels that were a mixture of all three colours. It may be of interest to note that J. Romilly Allen in a book called *Celtic Art in Pagan and Christian Times*, avers that "a bracelet of green glass, with a cable-like ornament in white and blue strands surrounding its outer surface, was found a few years ago in the crannog at Hyndford, in Co. Lanark." This curious find makes one wonder whether the bracelet may have belonged to a Bardic neophyte at one time?

THE DRUIDIC CIRCLE

The Druids are not responsible for Stone Circles like Stonehenge—which are pre-Druidic—though they may have used some of the Stone Circles for their festivals or celebrations. In some of the traditions it is said that mounds of earth covered with grass were used to form a circle.

In the centre of the Circle was the *"Logan,"* or Chief Stone, on which the Chief or Presiding Bard stood, and on which the ceremonial Sword was laid. No service or celebration was held unless the sun was above the horizon, and the Chief Bard always spoke "in the face of the Sun and in the eye of Light."

There were four main ceremonies. These were held at the equinoxes and the summer and winter solstices. The Presiding Bard stood on the central stone and faced due East at each of these four annual ceremonies. Naturally, the angles made by the rays of the rising sun at different times of the year, came from a different direction when seen from the standpoint of the Bard standing on the central stone within the Circle. Roughly, we might say that the angles would be similar to lines drawn from 2, 3, and 4, on the face of a watch, that are made to converge on the centre of the watch. The line made from 2 would be similar to that made by the sun rising at mid-summer, and with a northerly declination; the line from 4 would be similar to that made by the sun rising in mid-winter. In astrological language, the sun would be in Cancer in the one case, and in Capricorn in the other. The middle line drawn direct towards 3 is really dual, and would be similar to the lines made by the rising sun at both the Spring and Autumn equinoxes, when the sun is said to be in Aries and Libra, respectively. These two lines, which give the dual middle line, are due East.

In passing, it may be noted that the word for East, in Welsh, is *Dwyrain*, which literally means two rays, and one has often wondered if this name arose because of the dual lines made due East in the Druidic Circle? It is also significant that in Welsh the word for North is *Gogledd*, which seems to be made up of two words, one part *"go,"* which means "in the direction of," and *"cledd,"* which means a sword. The ceremonial sword was always placed on the left side of the Chief Bard, and in the direction of the North. Hence perhaps, the word *"Gogledd"* in Welsh for North. Again, the word *"Deheu"* in Welsh is generally used for both the right hand side and for South. It seems as if the Welsh words for East, North, and South, were derived from, or that their origin was connected with, the ceremony in the Bardic Circle.

It will be apparent, I think, that the four annual ceremonial gatherings within the Bardic Circle were probably held with the view to obtain the fullest advantage of the special spiritual opportunities offered on the occasion of a Cardinal Point in the year. The great natural mysteries, including the apparent death of the sun in winter, and the re-birth that immediately followed, seemed to symbolise the hidden and spiritual mysteries of death and rebirth in all senses, including that of human beings as subjects both of time and eternity.

THE DRUIDIC CONCEPTION OF CREATION.

The Druidic Circle symbolised, in another sense, the manifestation of a universe. The symbol of the Circle is familiar to all students of occult philosophy, and, in the case of the Druidic Circle, the Central Stone may be taken to represent a *Laya* Centre—a conception familiar to students of the *Secret Doctrine*, by Madame Blavatsky. It is, from another point of view, equivalent to the nucleus within the cell.

The nuclear Point, always hidden in the centre of all things, is the source and origin of all things; manifestation is always from within outwards in the case of an atom as in that of a universe. The point within the circle is the potential of all that is to be made actual. It is the Word made Flesh. The Name of God is forever secret, said the Druidic teaching, and can only be expressed by the symbol of the Three Rays of Light emerging from or radiating in the form of Three Rays (or Three Utterances) from the centre of the Infinite Circle in which God alone dwells. When, therefore, the Chief Bard speaks from the central stone of the Druidic Circle on earth, he is, in a very mystical way, speaking in the Name and as the Name of God, and is, therefore, a spiritual centre or vehicle of spiritual energy and blessing. There can be no doubt that the ceremony that took place within the Druidic Circle was a powerful means of grace. There can be no doubt that ceremonial magic was here at its highest.

As far as we know—and we are told little or nothing about the hidden and secret side of Druidic teaching and ceremony—the bringing in the Sword into the Circle by the assisting celebrants must have had some special significance. The Sword was always carried in its sheath, and with the point towards the breast of a celebrant. This was meant to signify that the Bard was a man who would never injure another, but was always prepared to sacrifice himself and to suffer rather than make others suffer in any way.

At a stage in the Circle ceremony the Sword is unsheathed. The sheath is pushed away so that the naked Sword points to the celebrant's breast, and is laid on the central stone to the left of the Chief Bard. What the actual invocation used in this ceremony may have been, we do not know, but it seems evident that it had to do with the maintenance of peace. At an appropriate point in the invocation the Sword was again sheathed, and one feels that at this point there must have been a downrush of peace in the form of a blessing to all within and without the Circle.

THE CREATIVE WORD.

A rather beautiful fragment describing Universal Creation or Manifestation has come down to us, and I have ventured to translate this poetic statement in the following words:

"God, when there was nothing in existence save Himself, gave utterance to HIS NAME in Sound, not other than in Three Rays; and with the sounding of the WORD all the worlds and all living beings simultaneously sprang into existence, all re-sounding the NAME of God as a soft undertone.

"This Sound and Voice was the sweetest and most melodious ever heard in music; and one with the Sound and the Voice appeared Light, and in the Light appeared Form. The NAME was uttered in Three Voices or in Three Sounds in unison; the Form was also threefold in manifestation, and in the colour of Light. And one with the expression of Form and Colour and Sound were the First Three Rays or the First Three Letters."

This poetic description refers of necessity to the plane on which time and succession, as we know them, do not exist, and, therefore, simultaneity in manifestation must appear. All that we now appear to see as successive and taking place in time, is only the shadow-play of all that which is non-successive and inter-related in the world of the eternal. The Grand Geometrician of the Universe, after all, must think in ways that are utterly beyond our limited physical-plane geometries and outside our conceptions of time and succession. Even the greatest scientists of our time

are thinking in terms of mathematical necessities and abstractions that demand at least the absence, if not the negation, of our ordinary notions of succession in time and motion in space. There is a realm of simultaneity being discovered to-day within the infinitely minute world of the atom.

THREE CIRCLES OF EXISTENCE.

Druidic teachings viewed the manifestation of the universe in yet another way. A simple symbol made of two concentric circles was employed to give an idea of three separate states or stages of Being, or three separate conditions of existence, or a conception of three worlds or spheres each more limited than the other in very definite ways.

(1). The area or sphere (*Cylch y Ceugant*) that surrounds the outer of the two circles represents the Infinite and the Eternal, "where God alone dwells." There are three things that are unknowable says a Triad, and they are: God, Nothing, and Infinity. God is sometimes described as Infinite Life, but there is no conception of a personal God in any sense in Druidic philosophy. There is a terse Druidic saying to the effect that "God is no-thing; that which is no-thing is God." God is that Absolute Being that is above all limitation and all limited things, and yet part of that Being is manifested in all limited things.

(2). The area or sphere between the two circles is perhaps supposed to symbolise the Cosmic or Universal World. It is called in Welsh *Cylch y Gwynfyd*, the Circle of Light. It is a definitely limited sphere, but not in any sense physical or material. It would perhaps correspond to the plane of Noumena of the Greek philosophers as compared with the outer and more material plane of phenomena. It may be compared with Plato's World of Ideas where are the substance and root of all the shadows that we call things on the physical level.

(3). The inner circle or sphere is still more limited and has been compared with the Circle of Necessity. It is, in fact, the Circle of Necessity. It is the circle of evolution in matter and material forms. It is the Circle of Time as compared with the Timeless Circle; and it is therefore the circle of opposition and struggle. In this circle life and death, or spirit and matter, always oppose each other.

This Circle of Evolution is said to have issued forth from the second circle as the second has issued forth from the first, and there is a Druidic phrase which describes the whole of manifestation as an issuing forth from the Issueless.

In this third circle, that is called *Cylch y Abred*, are four stages, and they are the mineral, vegetable, animal, and human.

PURPOSE OF EVOLUTION.

The Circle of *Abred* is the circle of suffering, of limitation, and of death. All beings are destined to pass through this circle of darkness and opposition. "Three things cannot but happen to all living beings by the justice of God: Suffering together in *Abred*, because without that none could obtain perfect knowledge of anything; participating together equally in the love of God; and ultimate perfection together, through the power of God, of such as are just and merciful."

"Three things are necessary and incidental in the Circle of *Abred*: To obtain knowledge of everything: to gather strength to overcome every opposing thing (or to overcome or to transcend every "pair of opposites," which imply opposition); and to become free from the limitations of "evil" or matter. Without this evolution through every stage of existence, no living being can attain to fulness and plenitude."

In the Circle of *Abred* we find "necessity, forgetfulness, and death." In other words, we suffer bondage in matter, are cut off from all memory of the World of Light, and are in a condition of virtual death in any real sense.

MAN'S POWER OF CHOICE.

In the lower stages of the journey through the Circle of Material Evolution, the bondage and death is complete and almost absolute in the mineral stage. In the highest stage, that of humanity, we find that freedom and bondage, life and death, are more or less equal. A Triad maintains that the "state of man" is a more or less equal balance between the forces of life or spirit and those of death or matter, and at this stage there arises the power of choice. The power of choice is, of course, limited; the human being can choose gradually to become better but not other than he is at any stage; in other words, he can increasingly choose to be on the side of the forces of life within him or allow himself to be ruled by his lower nature at any stage of his development.

"Living beings in *Annwn* (*i.e.*, the very lowest point of material evolution), are partakers of Life and Goodness in the lowest possible degree, and of Death and Evil in the highest degree that is possible and compatible with life and consciousness . . . . Their duration and life are necessarily short, and by means of dissolution and death they proceed gradually to a higher stage . . . . Thus they progress from grade to grade, nearer and nearer to fullness of life and attainment . . . . until they arrive at the state of human existence, where goodness (spirit) and evil (matter) equiponderate. From this balance springs liberty and choice in

man, so that he can perform whichever he likes of any two things in the interest of "life" or "death" in his own nature. Thus it is seen that the state of humanity is a state of probation and instruction, and men are left to their own will and pleasure."

FROM THE GREAT WORLD TO THE LITTLE WORLD.

In another passage from *Barddas** (from which I have just quoted), it is said that the state of man is "a state of will and freedom, where every act is one of project, selection, consent, and choice, and not one of necessity, obligation, and disability," as in the sub-human kingdoms. "On this account man is a being capable of choice, and judgment will be given upon him and his acts, for he will be good or bad according to his works; therefore it is right that he should receive punishment or reward as his works require."

The following short dialogue will give the Druidic story of man's origin and journey through the lower world of matter:—

"*Q*. Prithee, who art thou, and tell me thy history?

A. I am a man in virtue of God's Will, and the necessary consequence that follows. For what God wills must be.

Q. Whence did thou come? What is thy beginning?

A. I came from the Great World. I had my beginning in *Annwn*.

Q. Where art thou now, and how camest thou to be where thou art?

A. I am in a Little World. I came here after having traversed the Circle of *Abred*. Now I am a man near the end of that journey.

Q. What wert thou before thou didst become a man in the Circle of *Abred*?

A. I was in *Annwn* (in the mineral world), the least possible that was capable of life, and the nearest possible to absolute death. I came in every form, and through every form capable of body and life, to the stage of man, along the whole Circle of *Abred*, where my condition was severe and grievous during the age of ages.

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* A collection of Druidic Fragments and Triads that were published under this name by the Welsh MSS. Society in 1852. Translations were made by the Rev. J. ap Ithel Williams. Now out of print.

Q. Through how many forms hast thou came? And what happened unto thee?

A. Through every form capable of life, in water, in earth, and in air. There happened to me every severity, every hardship, and every suffering. And but little was the happiness and *gwynfyd* (spirituality) before I became a man."

THE RETURN TO FREEDOM.

It is clear the ancient Bardic philosophy viewed the stage of humanity as part only of a vast evolutionary journey, and that men were destined to pass through the stage of *Abred*, with its myriad limitations, to a state or stage of Freedom and Perfection. In fact, perfection and freedom are even now within ourselves as possibilities. The Druids seemed fond of the conception of a return to *Gwynfyd*, that World of Light and Universality from which we descended into this Circle of Necessity. We are, as human beings, exiled far from our real home, and we are destined to return. When we do return we shall find union and the complete cessation of duality and 'opposition' in our nature, a complete cessation of want of any kind, and a complete cessation of death and re-birth.

In the World of *Gwynfyd*, our original Genius, our original Love, and our original Memory will be restored to us. We can attain to that stage now, and we can even now, each of us, be perfect and complete "in what is characteristic" of ourselves as individuals, and yet share in a consciousness of unity with all humanity, indeed, with all beings.

The realisation of unity as expressed in the Triads, is a very profound and deep mystical reality, and is certainly an ideal that can be attained only by a few. One Triad suggests that there are three foundations of unity, and these are: (1) the consciousness of one without any other, "and hence firm liberty"; (2) the consciousness of unity without multiplicity, "and hence firm power"; and (3) the consciousness of multiplicity in unity, "and hence firm knowledge." Another Triad suggests that what gives rise to failure and instability in the majority is, first of all, the absence of a consciousness of unity; secondly—and this seems a bit startling at first sight—a consciousness of what is translated as "finiteness," and which may be taken to refer to human as compared with super-human stature in a spiritual sense; and, thirdly, changeableness, about which little need be said by way of explanation.

When we attain to the condition of Blessedness or *Gwynfyd*, we shall be able to "participate" in every nature, appreciate every form of attainment and Genius, though "excelling in one," and be able to "love every living thing in existence." The essential characteristics of this great attainment are, to give them in the words of a Triad: "Love as far as necessity for it exists; Harmony that cannot be improved; and Knowledge as far as thought and perception can reach."

SOME DRUIDIC TRIADS AND SAYINGS

Three things make for spirituality: Love, justice, and obedience.

Three foundations of happiness; To be just in conduct, well versed in truth, and energetic in compassionate activity.

Three things to be seriously considered every day: The laws of love and kindliness, the duty of hospitality, and the service of God; and duly put these into practice.

Three things avoided by the wise: Expecting the impossible, grieving over that which is irretrievable, and fearing the inevitable.

Three excellences of wisdom: To be aware of all things, to suffer with all things, and to be detached from all things.

Three things make possible right judgment: A knowledge of truth, a realization of other's need, and an abundant generosity.

Three judgments without which is no true judgment: That of those who love us, that of those who hate us, and that of conscience.

Three things with which every work should be carried out and good and useful knowledge imparted: With one's whole heart, one's whole mind, and one's whole power.

Three sources of understanding: Affection, principles, and ideals.

Three reasons for seeking knowledge: Goodness, beauty, and duty.

Three things requisite to perfect spirituality: Love towards God, love towards every living thing, and Love towards truth and justice.

Three things to be esteemed: Cheerfulness in trouble, generosity in success, and spiritual progress in both conditions.

Three spiritual instructors of men: Worldly misfortune, bodily illness, and unmerited hatred.

Three things increase wisdom: Misfortune, illness, and enemies.

TRIADS OF COMPASSION.

Three activities partaking of the Divine: Support of the poor and weak, kindness to an enemy, and cheerful suffering in every just cause.

Three signs of cruelty: Needlessly to frighten an animal, to be needlessly tearing trees and plants, and to be insistent in asking favours.

Three signs of gentleness in a man: Pity for his beast, love of home, and singing at his work.

Three signs of compassion: Understanding of a little child's complaint: to turn aside and not disturb an animal that is lying down; and to be cordial and pleasant to all strangers.

VARIOUS TRIADS AND SAYINGS.

Three kinds of people deserving of admiration and love: Those who look with love on the beauty of the earth, on little children, and on a great work of art.

Three essentials of poetic genius: An eye to see Nature, a heart to feel Nature, and a resolute courage that dares to follow Nature.

Three things to be sternly controlled: The hand, tongue, and desire.

Three primal unities: One God, one Truth, one point of Liberty: and these are where all opposites are resolved and balanced.

Three things make re-birth necessary for man: His failure to obtain wisdom, his failure to attain goodness, and his clinging to the lower, that is, to evil.

Three characteristics of perfection: Love as far as necessity for it exists, order (or harmony) that cannot be improved, and knowledge as far as thought and perception can reach.

There is no spirituality without compassion to all living things.

There is no origin except in Him (or That) who is without origin, namely God.

The voice of God is the voice of every atom, and the voice of every atom is the voice of God.

That which is no-thing is God; God is that which is no-thing.

What is God? The life of all that lives.

What is the spirit of God? The Power of all Powers.

What is the Providence of God? The order of orders and the system of systems.

Three primary conditions of the Circle of Liberty: Absence of evil (limitation); absence of want; and absence of perishing.

Three things restored in the Circle of Liberty: Original *Awen* or spiritual genius; universal love, and universal memory; for without these there could be no attainment of felicity.

Three things are on the wane: The dark, the false, and the "dead" (the "dead" is that which is opposed to Life).

Three things acquire strength daily—there being "a majority of desires supporting them": Love, knowledge, and justice.

Three things grow more enfeebled daily—there being "a majority of desires in opposition to them": Hatred, injustice, and ignorance.

When a man truly loves, he co-operates with God.

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